

TREASURES FROM THE QUR'AAN

AND HADITH

AND Proven
Prescriptions

For
DEATH With IMAAN

Arifbillah Hazrat-e-Aqdas
Moulana Shah Hakeem
Muhammad Akhtar Saheb

Daamat Barakaatuhum

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MAZHARI

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❁ *Dedicated to* ❁

All the writings of this humble
servant are in reality due to the
combined blessings of the company
of our spritual guide

❁ Muhiyus-Sunnat Hazrat-e-Aqdas
Moulana Shah Abrar-ul-Haq Saheb

(دامت برکاتہم)

and

❁ Hazrat-e-Aqdas Moulana
Shah Abdul Ghani Saheb Poulpoori

(رحمۃ اللہ علیہ)

and

❁ Hazrat-e-Aqdas Moulana
Shah Muhammad Ahmed Saheb

(رحمۃ اللہ علیہ)

Muhammad Akhtar
Afaa Allah Ta'ala Anho



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THE TREASURES OF THE QUR'AAN

TREASURE - 1

PROTECTION FROM THE EVIL OF ALL CREATIONS:

It is reported from *Hazrat Abdullah Ibn Khubaib* (رضى الله عنه) that once on a dark rainy night, we went out in search of *Rasulullah* (ﷺ) and we found him. *Rasulullah* (ﷺ) said, "Say." I inquired, "What should I say?" He said: "say,"

❁ (*Surah Ikhlâas*) (Three times) ❁

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝
وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Trans: In the name of Allah,
Most Gracious, Most Merciful.
Say: He is Allah, the Only One. Allah,
The Independent (whom all creatures need),
He begets not, nor is He begotten.
And there is none like unto Him.

❁ (*Surah Al-Falaq*) (Three times) ❁

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝
مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ

إِذَا وَقَبٌ ۖ وَمِنْ شَرِّ النَّفْثِ فِي الْعُقَدِ ۖ
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۖ

Trans: In the name of Allah,
Most Gracious, Most Merciful.

Say: I seek refuge with the Sustainer (Lord) of
daybreak from the evil of what He has created, From the
evil of the darkness as it overspreads, From the mischief
of those who blow on knots (by practicing black magic),
And from the mischief of the jealous
one as he practices envy.

❁ (Surah An Naas) (Three times) ❁

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝
إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝
الَّذِي يُوسَسُ فِي صُدُورِ النَّاسِ ۝
مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Trans: In the name of Allah,
Most Gracious, Most Merciful.

Say: I seek refuge with the Sustainer (Lord and
Cherisher) of Mankind, The King (or Ruler) of
Mankind, The Ilâh (God) of Mankind, From the

mischief of the Whisperer (of evil) who withdraws
(after his whisper), Who whisper into the hearts of
mankind, Among Jinns and among men.

"Read thrice every morning and evening, it will
suffice (as protection) from everything.

(Mishkaat, pg-188)

Note: Mulla Ali Qari (رحمة الله عليه) has quoted
Allama Tibi (رحمة الله عليه) in his *Mirqaat* (Vol.4,
pg.370), that اى تَكْفِيكَ مِنْ شَيْءٍ the meaning of this
hadith is that اى تَكْفِيكَ مِنْ كُلِّ شَرٍّ اَوْ مِنْ كُلِّ وَرْدٍ these
three *surahs* are sufficient for the protection
from all evil, and if the reader does not read
any *wazifah* besides this, it would suffice him.

Commentary: Today, many Muslims have
problems. Some say black magic (*Jadoo-sihr*)
have been done on them or on their business. If
we read this *wazifah*, Allah Ta'ala will save us
from all calamities.

TREASURE - 2

THE LAST THREE VERSES OF SURAH HASHR:

It has been narrated by *Hazrat Ma'qal Ibn Yasaar*
(رضى الله عنه) that *Rasulullah* (صلى الله عليه وسلم) said that the
person who recites in the morning thrice;

أَعُوذُ بِاللَّهِ أَسْمِعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

Trans: I seek protection of Allah, the All-hearing,
All-knowing from shaitaan, the rejected one.

followed by the last three verses of *Surah Hashr* once, Allah Ta'ala will appoint over him 70,000 angels who will beg for forgiveness on his behalf until nightfall and if he happens to die during the course of the day, he will die as a martyr. And whoever recite this at night, he will attain the same reward. (*Mishqaat, pg.188*)

LAST THREE VERSES OF SURAH HASHR:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عَلِيمُ الْغَيْبِ
وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ ۝ هُوَ اللَّهُ
اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ
اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

Trans: He is Allah , other than Whom there is no one worthy of worship; Who knows (all things) both secret and open; He is Most Gracious, Most Merciful.

He is Allah, other than Whom there is no one worthy of worship; The Sovereign, the Holy One (free from blemishes), The Source of Peace (and perfection).

The Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Justly Proud; Glory to Allah! (High is He).

He is Allah, the Creator, the Originator, the Fashioner; to Him belong the Most Beautiful Names: Whatever is in the heavens and on earth, both declare His Praises and Glory: And He is Exalted in Might, the Wise.

One *Wali* of Allah said, that daily, before he has breakfast he obtains 70,000 angels to beg forgiveness on his behalf by reciting the above verses.

COMMENTARY OF THE BEAUTIFUL NAMES OF ALLAH TA'ALA.

(Extracted from Bayanul Qur'aan)

- عِلْمُ الْغَيْبِ ❁ All Knower of Apparent and Hidden things.
- الْمَلِكُ ❁ The Owner of kingdom.
- الْقُدُّوسُ ❁ Whose past is free from all defects.
- السَّلَامُ ❁ Whose future is free from any possible defects.



كذافي الكبير (as mentioned in *Tafseer-e-Kabir*).
And Allama Aloosi has mentioned in *Tafseer
Ruhul Ma'aani* that;

السلام هو الذي يسلم اولياءه من كل افة فيسلمون من كل مخوف
السلم - is that being who is secure and grants
security to His friends from all types of calamity.
Thus, His friends become secure from the
threats of their enemies.

الْمُؤْمِنُ ❁ Who grants peace from all types
of difficulties.

الْمُهَيِّمُ ❁ The Protector i.e. protects from
all types of calamities and
removes calamities.

الْعَزِيزُ ❁ The Exalted in Might.

الْجَبَّارُ ❁ هُوَ الَّذِي يُصْلِحُ أَحْوَالَ خَلْقِهِ بِقُدْرَتِهِ الْقَاهِرَةِ
is that being who reforms and
corrects the degenerated con-
ditions of His servants towards
good, through His dominate power.

الْمُتَكَبِّرُ ❁ ليس فيه التكلف بل النسبة الى الماخذ
The Justly Proud.

الْخَالِقُ ❁ The Creator, i.e. who brings into
existence from non-existence.

الْبَارِئُ

☉ The Perfect Designer, i.e. The one who designs with wisdom.

الْمُصَوِّرُ

☉ The Fashioner,

وفي الروح المميز بين خلقه بالأشكال المختلفة
The One who brings variety into His creation through difference of form i.e. outward appearances.

TREASURE - 3

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝

Trans: "Allah is sufficient for me. There is no one worthy of worship besides Him. Upon Him have I placed my trust and He is the Sustainer (Lord) of the Mighty Throne."

It is narrated from Hazrat Abu Darda (رضى الله عنه) that Rasulullah (صلى الله عليه وسلم) said; Whoever recites the above *dua* seven times in morning and evening, Allah will suffice for him and free him of all worries in both this world and the hereafter.

(Ruhul Ma'aani, Vol.11, pg.53)

By reciting this small verse, why does Allah Ta'ala become sufficient for all the worries of both worlds? In this *dua* the words;

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ appears "And He is the owner of the Mighty Throne." and the Lord of the Mighty Throne is the Controller of the entire universe. When one has come into the Protection of the Lord of the Mighty Throne, then how can one have any worries?

Hazrat Khawjah Aziz-ul-Hasan Majzoob Saheb (رحمة الله عليه) says;

جو تو میرا تو سب میرا فلک میرا زمیں میری
اگر اک تو نہیں میرا تو کوئی شے نہیں میری

If You (O Allah) are mine, then everything is mine,
The Heavens are mine, The Earth is mine.
And if You (O Allah) alone are not mine, Then
nothing is mine.

Ibne Najaar has mentioned a narration of *Hazrat Hussain* (رضی اللہ عنہ) in his book on history that whoever reads seven times حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ in the morning, he will not have any restlessness, trouble and nor will he die due to drowning during that morning and evening.

(*Ruhul Ma'aani, Vol. 11, pg. 53*)

A STRANGE INCIDENT:

Hazrat Muhammad Ibn ka'b (رضی اللہ عنہ) narrates

that once a group of *Sahabah* (رضى الله عنهم) were on their way to Rome when one of them fell from his horse and broke his leg. The *Sahabah* (رضى الله عنهم) could not carry him, so they tied his horse and left some provision for him and proceeded on with their journey. An unseen voice asked, "What happened?" He replied, "My thigh had broken and my companions have left me." The voice instructed him to read:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝

Thus by placing his hand on the affected area and reading the verse he was immediately cured and very soon he joined his companions. (*Ruhul Ma'aani, Vol. 11, pg. 54*).

THE HABITUAL PRACTICE OF ALLAMA ALOOSI:

"This verse حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ has been in practice of this humble servant for many years. I thank Allah Ta'ala for this great bounty and I beseech Allah Ta'ala through the blessing of this verse to be righteous and Allah Ta'ala is the Granter of righteousness."

Note: After this practice make *dua* to Allah

Ta'ala that through the glad-tidings of Nabi (ﷺ) and through the intercession of this honorable verse that You suffice for our worries in this world and hereafter.

(Advice) نصیحت

رہ کے دُنیا میں بشر کو نہیں زیبا غفلت
موت کا دھیان بھی لازم ہے کہ ہر آن رہے
جو بشر آتا ہے دُنیا میں یہ کہتی ہے قضا
میں بھی پیچھے چلی آتی ہوں ذرا دھیان رہے

*It does not befit man to be unmindful of Allah
in the world.*

*The remembrance of death should be on his mind
at every moment.*

*Anyone who comes to this world, then death
says to him,*

I am also following you, so be aware!

THE TREASURES OF THE HADITH

TREASURE - 1

An all-encompassing *dua* which covers all the *duas* of Rasulullah's (ﷺ) 23 years lifespan.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ
نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَعُوذُ بِكَ
مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ
الْبَلَاغُ وَالْأَحْوَالُ وَالْأَقْوَةُ إِلَّا بِاللَّهِ

(Tirmidhi, Vol. 2, pg. 192)

Hadhrat Abu Umamah (رضى الله عنه) narrates that Rasulullah (صلى الله عليه وسلم) made a lot of *duas*, but few of us could not remember all of them.

We mentioned this to Rasulullah (صلى الله عليه وسلم), who said: "Should I not teach you such a *dua* that will include all those *duas*? Say, O Allah, I ask you all the goodness which Muhammad (صلى الله عليه وسلم) asked, and I seek refuge in all things from which Muhammad (صلى الله عليه وسلم) had sought refuge. Only You are capable of helping us and it is upon You to fulfil Your promise. There is no strength to refrain from sins but with the protection of Allah and there is no power to accomplish good deeds but with the help of Allah."

TREASURE -2

Hazrat Abu Hurairah (رضى الله عنه) narrates that Rasulullah (صلى الله عليه وسلم) said:

“Read : **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** abundantly, as this is from the treasures of Jannat.”

Hazrat Mak-hul (رحمه الله عليه) a great Tabi'ee, who lived in Sudan and was Mufti in Syria, narrates that whoever reads;

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا مَنجَا مِنَ اللَّهِ إِلَّا إِلَيْهِ

Allah will remove 70 calamities from him, the lightest of which is poverty. لا منجاءى لا مهرب ولا مخلص. There is no way to escape and no protection (مِنْ اللَّهِ) from Allah's wrath and punishment.

إِلَّا إِلَيْهِ أَى بِالرُّجُوعِ إِلَى رِضَايِهِ وَرَحْمَتِهِ

but by taking refuge in the pleasure and mercy of Allah Ta'ala. Mullah Ali Qari (رحمه الله عليه) has written in *Mirqaat Vol,5 pg.121* that;

لَا مَنجَا مِنَ اللَّهِ إِلَّا إِلَيْهِ

has also been established along with;

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

in a Hadeeth of Nisaai Sharief.

FOUR BENEFITS OF **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**

- 1- This Kalima ... **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** is from the treasures of Jannat from beneath the Arsh of Allah Ta'ala. The roof of Jannat is the Arsh of Allah Ta'ala.

By its recitation, an inclination is created for good deeds and disinclination for bad deeds. In this sense it is a treasure of *Jannat*.

2- Rasoolullah (ﷺ) said that ... لَأَحْوَلٌ وَلَا قُوَّةَ is a cure for 99 diseases of both the worlds, the lightest of which is worry. (*Mirqaat, Vol. 5, pg. 121*)

3- When any one reads this, then Allah Ta'ala tells the angels that My servant has become obedient and has left all disobedience. As reported in a hadith by *Hazrat Abu Hurairah* (رضي الله عنه) that Rasoolullah (ﷺ) said: Should I not inform you of a *Kalima* which is of the treasures of *Jannat* from beneath the *Arsh* of Allah Ta'ala?

It is لَأَحْوَلٌ وَلَا قُوَّةَ. When anyone reads this, then Allah Ta'ala tells the angels that;

أَسْلَمَ عَبْدِي (ای انقادو ترک العناد)

My servant has become obedient and has left all disobedience,

وَأَسْتَسَلَّمَ (ای فوض عبدي أمور الكائنات الى الله بأسرها)

and he has completely entrusted his affairs of both worlds to Me. (*Mirqaat, Vol. 5, pg. 121-122*)

Is it not a great bounty from Allah Ta'ala that when the servant reads this *kalima*, Allah Ta'ala remembers him in His Throne in the gathering of angels.



4- **Hadhrat Ibrahim's (عَلَيْهِ السَّلَامُ) message to
Hadhrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).**

This *kalima* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ was a message and an advice of Hazrat Ibrahim (عَلَيْهِ السَّلَامُ) to Hazrat Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the night of *Mi'raaj*.

TRANSLATION OF HADITH

Hazrat Ibrahim (عَلَيْهِ السَّلَامُ) told Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the night of *Mi'raaj* to tell the *Ummah* that they must expand (increase their gardens) in *Jannah* by reciting the above.

(*Mirqaat, Vol. 5, pg. 111*)

**THE EXPLANATION OF لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
THROUGH THE WORDS OF RASULULLAH (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)**

TRANSLATION OF HADITH

Hazrat Abdullah Ibne Mas'ud (رَضِيَ اللهُ عَنْهُ) narrates that I presented myself in the service of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). I recited لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked! "Do you know what it means"? I replied, "Allah and His Rasul know best."

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: لا حول عن معصية الله - There is no strength to refrain from sins but with the protection of Allah - وَلَا قُوَّةَ عَلَى طَاعَةِ اللَّهِ إِلَّا بِعَوْنِ اللَّهِ - and there is no power over good deeds but with the help of Allah."

(*Mirqaat, Vol. 5, pg. 111*)

The unique feature of this hadith is that the meaning of the words of Rasulullah (ﷺ) are explained by Rasulullah (ﷺ) himself. Through the word (تفسیر) used in (ما تفسیرها), we have understood that this word (تفسیر) can also be used for the explanation of hadith. The compiler **Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb** (دست برکاتہم) says: The gist of لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ and its meaning is connected to the verse:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

In fact it seem to be extracted from the above verse. **Hazrat Allama Alousi** explain in *Ruhul Ma'aani* that the word (ما) in the above verse is (ظرفیہ), (زمانیہ) and (مصدریہ) and while commenting on this verse says that *Nafs* (inner-self) is extreme in commanding evil.

إِلَّا مَا رَحِمَ (اى فِى وَقَبْلِ رَحْمَةِ رَبِّي وَعِصْمَتِهِ)

but the *Nafs* will be saved when it comes under the shade of the Mercy of Allah Ta'ala.

مایوس نہ ہوں اہل زمین اپنی خطا پر
تقدیر بدل جاتی ہے مضطر کی دعا سے

Don't be despondent O dwellers of earth
over your sins

Destiny changes through the supplication
of a person in despair.

عَارَفْتُ بِأَنَّكَ تَحْوِلُ مِنَ الْمَالِ مَا يَشَاءُ مِنْ حَيْثُ ارْتَضَى رَجُلٌ مِنْكُمْ

TREASURE - 3

SUPPLICATION FOR EVERLASTING PROTECTION AND FOR THE PRESERVING OF ONE'S MATERIAL POSSESSIONS

أَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالٍ نِعْمَتِكَ وَتَحَوُّلِ
عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ

(Muslim ; Mishkaat pg. 217)

TRANSLATION OF HADITH

It has been narrated by Hazrat Abdullah Ibne Umar (رضى الله عنه) that Rasulullah (صلى الله عليه وسلم) said:
"O Allah, I seek protection in You from the snatching of any of Your favours and the withdrawal of your protection, and of sudden calamity, and of all forms of Your anger."

THE DIFFERENCE BETWEEN تَحَوُّلٌ AND زَوَالٌ

زَوَالٌ - When something does not remain and above that there's no other calamity i.e. when someone's goods are lost and at the same time no other calamity befalls him.

تَحَوُّلٌ - When a bounty is taken away and with that a calamity also befalls him.

In the hadith, protection is sought from both **زَوَالٌ** and **تَحَوُّلٌ** in *Mirqaat* is explained thus:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ (بِدُونِ بَدَلٍ)
وَتَحَوُّلِ عَاقِبَتِكَ (أَي تَبْدِيلِ عَاقِبَتِكَ بِالْبَلَاءِ)

TREASURE - 4

DUA FOR PAYMENT OF DEBT AND FREEDOM FROM WORRIES AND GRIEF

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ
مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْبَخْلِ وَالْجُبْنِ
وَأَعُوذُ بِكَ مِنْ غَلْبَةِ الدِّينِ وَقَهْرِ الرِّجَالِ

TRANSLATION OF HADITH

“O Allah, I seek protection in You from all worries and grief, and I seek protection in You from helplessness and laziness, and I seek protection in You from stinginess and cowardice, and I seek protection in You from overpowering debt and from the high-handedness of men.”

(Narrated by Abu Dawood) (Mirqaat, Vol. 5 pg. 217)

(Mishkaat, pg. 215 The chapter of Isti'aza)

It has been narrated by *Hazrat Abu Sa'eed Khudri* (رضى الله عنه) that a person asked, “O Rasulallah (صلى الله عليه وسلم), worries have surrounded me and I am troubled by an overpowering debt.” Rasulallah (صلى الله عليه وسلم) said: “Should I not show you such a supplication through the reading of which your worries will be

removed and your debts will be paid?" He replied: "Why not." Rasoulullah (ﷺ) said: "Recite this *dua* (the above) in the morning and evening.

THE MEANING OF **حُزْنٌ** AND **هَمٌّ**

هَمٌّ is that type of worry which melts a person. It is worse than **حُزْنٌ**. **حُزْنٌ** is not so intense.

THE MEANING OF **عَجْزٌ** AND **كَسَلٌ**

عَجْزٌ Not having strength in *Ibaadat*.

كَسَلٌ Not to make *Ibaadat* inspite of having strength to do so. Rasoulullah (ﷺ) has sought refuge from both **عَجْزٌ** and **كَسَلٌ**.

The narrator explain that the person practiced upon this *dua*, morning and evening thus Allah Ta'ala removed his worries and freed him from his debt.

TREASURE - 5

SUPPLICATION FOR PROTECTION OF ONE'S RELIGION, LIFE, OFFSPRING, FAMILY AND WEALTH

بِسْمِ اللَّهِ عَلَى دِينِي وَنَفْسِي وَوَلَدِي وَأَهْلِي وَمَالِي

TRANSLATION OF HADITH

"May the Blessing of the name of Allah be on my religion, myself, my offspring, my family and my possessions."

(Kanzul Ummaal Vol. 2 pg. 632)

TREASURE - 6

DELIVERANCE FROM A HIDDEN TYPE OF SHIRK

It has been narrated by *Hazrat Abu Bakr* (رضى الله عنه) that *Rasulullah* (صلى الله عليه وسلم) said: "Ascribing partners to Allah in my *Ummah* is much more hidden than the pace of an ant crawling upon a black stone on a dark night. *Shirk* is a very hidden thing. It enters the heart very silently and very few are saved from it. Upon hearing this *Hazrat Abu Bakr* (رضى الله عنه) asked in a frightened manner فكيف النجاة والمخرج من ذلك, how can one be saved from it. "Rasulullah (صلى الله عليه وسلم) said: "Should I not show you such a supplication that if you recite it you will be برئت من قليله وكثيره وصغيره وكبيره free from minor and major *shirk*." *Rasulullah* (صلى الله عليه وسلم) instructed him to say this:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ
وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

TRANSLATION OF HADITH

"O Allah, I seek protection in You from that
I ascribe partners to You knowingly and
I seek forgiveness from You for those
things which I do not know."

(*Kanzul Ummual Vol. 2 pg. 816*)



By continuously reciting this *Dua*, there is guarantee of safety from shirk and glad-tidings of sincerity.

TREASURE - 7

PROTECTION FROM ALL CALAMITIES OF THE EARTH AND SKY

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Trans: "By the name of Allah, nothing can harm with His name anything in the earth and sky; and He is All-Hearing, All-Knowing."

(Mishkaat pg. 209)

TRANSLATION OF HADITH

Hadhrat Abban bin Usman (رضى الله عنه) narrates from his father that *Rasulullah* (صلى الله عليه وسلم) said:

"Any servant who recites (the above) thrice in the morning and evening, nothing will harm him"

(Mishkaat pg. 209)

Note: If a person reads one *Manzil* of *Munaajaat Maqbool* daily, then in seven days he will be reading most of du'aas from Qur'aan and Hadith.

TREASURE - 8

TO REMOVE RESTLESSNESS AND GRIEF

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Trans: "O Ever-Living and Ever-Sustaining!
I beseech Thee for help through Your Mercy."

TRANSLATION OF HADITH

Hazrat Anas (رضى الله عنه) narrates that whenever
Rasulullah (صلى الله عليه وسلم) was troubled with any
restlessness or sorrow he would read:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

"O Ever-Living and Ever-Sustaining!
I beseech Thee for help through Your Mercy."

THE MEANING OF يَا حَيُّ AND يَا قَيُّوْمُ

أى اَزْلاً اَبَدًا وَحَيَاةً كُلِّ شَيْءٍ بِهٖ مُؤَبَّدًا - يَا حَيُّ
Ever-living
and Everlasting and everything is in existence
through this attribute of Allah Ta'ala.

أى قَائِمٌ بِذَاتِهِ وَيَقُوْمُ غَيْرَهُ بِقُدْرَتِهِ - يَا قَيُّوْمُ
Allah Ta'ala
is existing on His own and Sustains everything
through His complete power.

TREASURE - 9

PROTECTION FROM EVIL, DESTINY AND DIFFICULTIES

Hazrat Abu Hurairah (رضى الله عنه) narrates that:

قال رسول الله صلى الله عليه وسلم تعوذوا بالله من
جهد البلاء ودرک الشقاء وسوء القضاء وشماتة الأعداء

TRANSLATION OF HADITH

“Rasulullah (صلى الله عليه وسلم) said: “O people! seek refuge in Allah from severe calamities, and from the grips of misfortune, and evil destiny, and from the taunting of the enemies.”

Thus, the *dua* will be recited in this manner.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ
الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ

Note: *جهد البلاء* is that type of calamity wherein, due to its intensity, a person desires death. The letter ش in شقاء is with *fatha* (zabar).

(*Mirqaat*, Vol. 5, pg. 222)

TREASURE - 10

MEANS OF ATTAINING THE LOVE OF ALLAH TA'ALA

This is such a *dua* through which a person attains the love of Allah Ta'ala, His friends and the love of those deeds through which the love of Allah is attained and to possess more love for Allah Ta'ala than one's self, wealth and cold water in extreme thirst.

Hazrat Abu Darda Ansaari (رضى الله عنه), who became well known by his surname, was a great jurist, scholar and wiseman. He lived in Syria and passed away in Damascus, narrates that Rasulullah (صلى الله عليه وسلم) said: **Hazrat Dawood (عليه السلام)** used to make this *dua*:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ
وَالْعَمَلِ الَّذِى يُبَلِّغُنِىْ حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ
اَحَبَّ اِلَىَّ مِنْ نَفْسِىْ وَاَهْلِىْ وَمِنَ الْمَاءِ الْبَارِدِ
(Tirmidhi)

Trans: "O Allah! I ask You of Your love, and the love of that person who loves You and of those actions which attract Your love. O Allah make Your love greater to me than the love of myself, my family and cold water."

Hazrat Haji Imdaadullah Muhajir Makki (رحمة الله عليه) says in his couplet;

پیا سا چاہے جیسے آبِ سرد کو
تیری پیاس اس سے بھی بڑھ کر مجھ کو ہو

The desire of a thirsty person for cold water
Let my thirst for Your love be more than that.

Note: The love of friends of Allah Ta'ala is a great bounty which has a strong link to the love of Allah Ta'ala and good actions as explained in hadith.

TREASURE - 11

STEADFASTNESS ON DEEN

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Hadhrat Shahra bin Jaushab (رضى الله عنه) says:
"I asked *Umme Salama* (رضى الله عنه) O Mother of
believers! What was *Rasulullah's* (صلى الله عليه وسلم) most
often read repeated *dua* in his house?" She
replied that *Rasulullah's* (صلى الله عليه وسلم) used to recite
this *dua* frequently:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

TRANSLATION OF HADITH

"O Controller of hearts! Make my heart firm on
Your Deen. (Tirmidhi, The Chapter of Supplication)

Note: One who continuously makes this *dua*
will remain steadfast on *Deen* due to which he
will die on *Imaan*.

TREASURE - 12

INSPIRATION FOR GUIDANCE AND PROTECTION FROM THE EVIL OF ONE'S NAFS

اللَّهُمَّ الْهَمْنِي رُشْدِي وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي

It has been narrated by *Hazrat Imraan bin
Husain* (رضى الله عنه) that *Rasulullah* (صلى الله عليه وسلم) had
taught his father this *dua*.

اللَّهُمَّ الْهَمْنِي رُشْدِي وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي

TRANSLATION OF HADITH

“O Allah! Inspire me with guidance and protect me from the evil of myself.”

(Tirmidhi, The Chapter of Supplication)

TREASURE - 13

**PROTECTION FROM INSANITY,
LEPROSY AND OTHER FATAL DISEASES**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُنُونِ
وَالْجَذَامِ وَالْبَرَصِ وَسَائِرِ الْأَسْقَامِ

It has been narrated by Hazrat Anas (رضى الله عنه) that Rasulullah (صلى الله عليه وسلم) would make this *dua*:

TRANSLATION OF HADITH

“O Allah! I seek protection from white liver disease, insanity, leprosy and all fatal diseases.”

(Nisai, The Chapter of Protection)

Note: Today we hear of new fatal diseases all the time, thus we should read this *dua* daily. The primary cause of disease is sins. (Therefore, one should refrain from sins and seek remedies from the friends of Allah). By associating with the *Auliya Allah*, a person will build courage and strength to discard sins.

TREASURE - 14

DUA FOR SEEKING FORGIVENESS FROM ALLAH TA'ALA

It has been narrated by *Hazrat Ayesha* (رضى الله عنها) that *Rasulullah* (صلى الله عليه وسلم) made this *dua*:

اللَّهُمَّ إِنَّكَ عَفْوٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

TRANSLATION OF HADITH

“O Allah! You are Oft-forgiving, Merciful,
You love to forgive, so forgive me.”

In some narrations it appears that *Rasulullah* (صلى الله عليه وسلم) used to encourage the *Sahabah* to learn this *dua*. Hence, special attention has been drawn to its recitation on the Night of Power. (*Lailatul Qadr*). (*Tirmidhi, The Chapter of Duas*)

TREASURE - 15

DUA FOR THE PROTECTION OF PUNISHMENT OF THE GRAVE, FIRE OF HELL AND FROM THE EVIL OF WEALTH AND POVERTY

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ
وَفِتْنَةِ الْقَبْرِ وَشَرِّ فِتْنَةِ الْغِنَى وَشَرِّ فِتْنَةِ الْفَقْرِ

TRANSLATION OF HADITH

“O Allah! I seek protection in You from the trials
of the grave, punishment of Jahannum and evil
of wealth and poverty.” (*Bukhari, Vol. 2, Pg. 944*)

TREASURE - 16

DUA FOR GUIDANCE, TAQWA (PIETY), MODESTY AND BENEFICIAL WEALTH

It has been narrated by *Hazrat Abdullah bin Mas'ud* (رضى الله عنه) that Rasulullah (صلى الله عليه وسلم) used to make this *dua*:

اَللّٰهُمَّ اِنِّىْ اَسْتَلِكُ الْهُدٰى وَالتَّقٰى وَالعَفَافَ وَالعِنٰى

TRANSLATION OF HADITH

“O Allah! I seek from You guidance, piety, modesty, and wealth.” (*Tirmidhi, The Chapter of Supplication*)

SEVEN PROVEN PRESCRIPTIONS FOR STEADFASTNESS ON DEEN AND DEATH ON IMAAN

PRESCRIPTION - 1

AFTER EVERY FARDH SALAH READ

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ
لَنَا مِنْ لَدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ

(*Para 3, Surah Al-Imran*)

Trans: “O our Cherisher! do not steer our hearts away after guiding us, and shower Your Mercy on us. Surely You are the Most Generous.”

In the above *Aayat*, Allah Who is the King of all Kings has revealed to His servants the necessity of steadfastness and good death; and when the Supreme King teaches us how to present our request, then why should our request not be accepted. This steadfastness is a great wealth which is a means for our entrance into *Jannah*.

Few important points are being mentioned from *Ruhul Ma'aani* which will enhance the pleasure in making this *dua*.

- 1- The word رحمت means steadfastness on *Deen*.
Allama Alousi (رحمه الله عليه) says:

الْمُرَادُ بِهَذِهِ الرَّحْمَةِ التَّوْفِيقَ لِلِاسْتِقَامَةِ عَلَى طَرِيقِ الْحَقِّ

- 2- By revealing the two related words لَنَا and مَنْ لَدُنكَ after وَهَبُ , Allah Ta'ala has enhanced the desire of His servant for the real objective i.e. steadfastness on *Deen*. Like when a father pulls his hands up after showing a sweet to increase the desire of a child. The child thereafter, jumps up and down to get the sweet eagerly. This is asthetically a decendent topic for this blessing. (As mentioned in *Ruhul Ma'aani*).

The reason for simulating this topic with the word هِبَةٌ is that the two blessings i.e. steadfastness on *Deen* and death on *Imaan* are dependent on each other. These two great blessings due

to which one gets freedom from Hell and on entrance to *Jannat*, could never be the reward of our limited efforts of our limited life. Therefore, Allah Ta'ala has informed his slaves of this important reality that beware! Never even think it to be reward of any of your deed.

This steadfastness on *Deen*, due to which death on *Imaan* is linked, cannot be bought, because the prayers offered for 80 years and fasting for 80 years should buy *Jannat* for 80 years. But eternal life in *Jannat* for limited efforts, could only be due to the benevolence of Allah. Therefore, one should request with *هَبْه* for it is without a cost. And in *هَبْه* (bestowal), the giver gives due to His limitless benevolence.

Allama Alousi (رحمة الله عليه) explains this point as:

وفي اختيار صيغة الهبة ايماء ان هذه الرحمة
اي ذلك التوفيق للاستقامة على الحق تفضل
مَحْضٌ بدون شائبة وجوب عليه تعالى شأنه

(*Ruhul Ma'aani*)

Trans: In the clause of *هَبْه* (bestowal), Allah Ta'ala has simulated it to indicate that this blessing means that the power of doing a good deed is from Allah Ta'ala due to which the servant can strongly hold on to his faith. This is but Allah's blessing given to whom- so-ever He wishes. As Allah is the greatest Provider and can forgive limitlessly.

PRESCRIPTION - 2

**MAKE A HABIT OF RECIT'NG THIS DUA MENTIONED
IN HADITH FOR STEADFASTNESS ON
DEEN AND DEATH ON IMAAN**

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

(Mishkaat, pg. 216)

Trans: "O Ever-Living and Ever-Sustaining!
I beseech Thee for help through Your Mercy."

يَا حَيُّ : A person can only be protected from the evil of his *nafs* solely by the Mercy of Allah Ta'ala. *اَزْ لَا اَبْدًا وَحَيَاةً كُلِّ شَيْءٍ بِهٖ مُرَبَّدًا* The two beautiful names of *حَيُّ* and *قَيُّوْمُ* have the effect of *Isme-e-Azam*. *حَيُّ* means the Ever-Living and every thing is sustained through Him.

اَيُّ قَائِمٌ بَدَا تِهٖ وَيُقَوِّمُ غَيْرَهٗ بِقُدْرَتِهٖ - يَا قَيُّوْمُ

قَيُّوْمُ means the one who is existing on His own and Sustains the whole universe through His dominant and absolute power.

اَيُّ اَطْلُبُ الْاِغَاثَةَ وَاَسْأَلُ الْاِغَاثَةَ - اَسْتَغِيْثُ

(Mirqaat, Vol. 5, pg. 231)

I seek help from Allah Ta'ala. The daily recitation of *يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ* extremely

beneficial for steadfastness, death on *Imaan* and relief from all sorrows and griefs.

HADITH

عن انس رضى الله تعالى عنه ان رسول الله صلى الله عليه وسلم
اذا كره به امر يقول يا حي يا قيوم برحمتك استغيث

(*Mishkaat*, pg. 216)

TRANSLATION OF HADITH

It has been narrated by Hazrat Anas (رضى الله عنه) that whenever Rasulullah (صلى الله عليه) was confronted with a problem, he would recite:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

A person is never secured from the evil of his nafs for a single moment without the Mercy of Allah Ta'ala. Allah Ta'ala says:

اِنَّ النَّفْسَ لَا مَارَاةَ بِالسُّوْءِ اِلَّا مَا رَحِمَ رَبِّيْ (سورة يوسف)

TRANSLATION AND TAFSEER FROM BAYAN-UL-QURA'AN

The nafs always leads one towards evil except for the one who is protected by the Mercy of my Rabb, e.g. the contented nafs of all the messengers including Hazrat Yusuf (عليه السلام). In short, my innocence is not due to my personal excellence, but solely due to Allah's Mercy.

كثيرة الامر (للمبالغة) - اَمَارَةٌ Here ا and ل emphasize all kinds of evils. Therefore, all kinds of evils and sins until *Qiyaamat* are included in this word. Sins are of different types. Therefore, all the new inventions used for the disobedience of Allah Ta'ala until *Qiyaamat* are included in this word.

It is mentioned in *Ruhul Ma'ani* that مَا in زمانیه and ظرفیه, مصدریه is مَا رَحِمَ of which is that;

الْأَفِي وَفَتِ رَحْمَةِ رَبِّي وَعِصْمَتِهِ

Trans: Nafs misleads to all kinds of wrong, all the time, except when a person seeks refuge in the Mercy of Allah Ta'ala.

Moulana Jalaluddin Rumi (رحمة الله عليه) say so beautifully:

گر هزاراں دام باشد بر قدم
چوں تو بامائی نباشد هیچ غم

If there are thousands of traps of sins in
every step of mine
but O Allah ! I have no worry, if Your
Grace is on me.

PREScription - 3

TO USE MISWAAK:

Allama Shami bin A'abideen (رحمة الله عليه) has mentioned a *hadith* in (*Shaami Vol.1, pg. 84*) that Rasulullah (صلى الله عليه وسلم) said:

صَلَاةٌ بِسِوَاكِ أَفْضَلُ مِنْ سَبْعِينَ صَلَاةً بِغَيْرِ سِوَاكِ

Trans: Rasulullah (صلى الله عليه وسلم) said that a salaah performed after making wudhu with Miswaak is more superior than seventy salaah without Miswaak.

ومن منافعه تذكير الشهادة عند الموت
ورزقنا الله ذالك بمنه وكرمه

Trans: One of the benefit of Miswaak is that one is granted the *taufeeq* of reciting the kalima at the time of death.

The method of holding *miswaak* as narrated by Hazrat Abdullah bin Mas'ood (رضى الله عنه) is to place the small finger beneath the *miswaak* while the thumb and the remaining fingers be placed on top of *miswaak*. (*Shami. Vol. 1, pg. 85*)

PREScription - 4

GRATITUDE FOR ONE'S IMAAN:

Allah Ta'ala says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

Trans: "If you express your thanks, I will increase for you (My favours)." (سورة ابراهيم)

Hence, to show gratitude for one's *Imaan* will be a means of progress in one's *Imaan*.

PREScription - 5

PROTECTION FROM UNLAWFUL GAZES:

By protecting one's gaze, one is promised the taste of sweetness of *Imaan* and once sweetness of *Imaan* enters the heart, it will never be taken back. Thus by protecting one's gaze one is given glad tidings of a good death. Rasulullah (ﷺ) said:

إِنَّ النَّظَرَ سَهْمٌ مِّنْ سِهَامِ إِبْلِيسَ مَسْمُومٌ مِّنْ تَرَكَهَا
مَخَافَتِي أَبَدَلْتُهُ إِيْمَانًا يَّجِدُ حَلَاوَتَهُ فِي قَلْبِهِ

(Narrated by Ibne Mas'ud in Tabarani and
Kanzul Ummaal Vol.5, pg.228)

DEFINITION OF HADITH-E-QUDSI:

هُوَ الْحَدِيثُ الَّذِي يُبَيِّنُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَلْفِظِهِ وَيُنْسِبُهُ إِلَى رَبِّهِ

This is a *Hadith-e-Qudsi*. Mullah Ali Qari (رحمة الله عليه) explains that a *Hadith-e-Qudsi* is that Hadith which Nabi (ﷺ) utters with his own words and attributes the saying to Allah Ta'ala.

وَقَدْ وَرَدَ أَنَّ حَلَاوَةَ الْإِيمَانِ إِذَا
دَخَلَتْ قَلْبًا لَا تَخْرُجُ مِنْهُ أَبَدًا

(Mirqaat: Vol. 1, pg. 74)

Verliyy, when the sweetness of *Imaan* enters the heart it will never depart. This guarantees death with *Imaan*.

(Arifbillah Hadhrat Moulana Shah Hakeem Muhammad Akhtar Saheb (دامت برکاتہم) says that: "Unfortunately this great wealth (sweetness of Imaan) is lost particularly in the Bazaars (shopping complexes) in the streets due to the evil gazes." Therefore, lower your gazes and reap this great benefit.

PREScription - 6

DUA AFTER AZAAN:

This *dua* is also called "The *dua* of intercession." After the completion of *azaan*, recite *durood sharif* thereafter recite this *dua*.

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ
الْقَائِمَةِ اِنِّتَ مُحَمَّدٌ نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ
وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا نِ الَّذِي وَعَدْتَهُ (بخاری)

Trans: "O Allah ! Lord of this perfect call and everlasting prayer, grant Muhammad (ﷺ) the Waseelah and virtue, and raise him to that raised position which You have promised him."

It is mentioned in *Bukhari* that whoever recites this *dua*, intercession of Rasulullah (ﷺ) becomes incumbent on him. And when intercession becomes incumbent, then *Mullah Ali Qari* (رحمة الله عليه) says: **فَفِيهِ إِشَارَةٌ إِلَى بَشَارَةِ حُسْنِ الْخَاتِمَةِ** (رحمة الله عليه)
There is glad-tidings of death with *Imaan*, because no disbeliever will attain the intercession of Rasulullah (ﷺ).

(*Mirqaat Vol. 2, pg. 163, The chapter of Azaan*)

PRESCRIPTION - 7

ASSOCIATING WITH THE FRIENDS **OF ALLAH AND TO LOVE THEM**

It has been narrated in a *hadith*, that a person once went to fulfil one of his personal needs. He sat near a gathering of people making *Zikr*. Allah proclaimed forgiveness of all those who were engaged in His remembrance, including this person. An angel said: "O Allah, this sinful person did not come to make *Zikr* but came for some personal need, and perchance joined the gathering."

Allah Ta'ala replied: **هم القوم لا يشقى بهم جليسهم**

"This gathering is so blessed that any person who joins it unintentionally, will not be deprived of its blessing."

Therefore, وَلَهُ قَدْ غُفِرَتْ I have also forgiven him.

Ibne Hajar Asqalaani (رحمة الله عليه) has written in the commentary of Bukhari Sharief, (*Fathul Bari*), that:

إِنَّ جَلِيسَتَهُمْ يَنْدَرِجُ مَعَهُمْ فِي جَمِيعِ
مَا يَتَفَضَّلُ اللَّهُ بِهِ عَلَيْهِمْ إِكْرَامًا لَهُمْ

Trans: "Those who sit with the friends of Allah, will enjoy the same bounties as the Ahlullah do."
(Like the servant of a respected guest enjoys the same bounties as the guest himself).

(*Fathul Bari: Vol. 11, pg. 213*)

Ibne Hajar Asqalaani (رحمة الله عليه) further states that:

ان الذكر الحاصل من بنى آدم اعلى واشرف من الذكر
الحاصل من الملكة لحصول ذكر الأدميين مع كثرة
الشواغل ووجود الصوارف وصدوره في عالم الغيب
بخلاف الملكة في ذلك كله

Trans: "The Zikr of a human is far superior to the Zikr of the angels, because humans have thousands of engrossments which the angels do not have, and yet they are busy with Zikr, and the angels are able to see Allah, whereas human beings are unable to see Allah, yet they remember Allah."

Moulana As'adullah Saheb Saharanpuri (رحمۃ اللہ علیہ) says in his couplet;

گو ہزاروں شغل ہیں دن رات میں
لیکن اسعد آپ سے غافل نہیں

Although duties are countless day and night.
Yet, As'ad is never unmindful of You.

And this is my couplet;

دُنیا کے مشغولوں میں بھی یہ باخدا رہے
یہ سب کے ساتھ رہ کے بھی سب سے جدا رہے

They remained conscious of Allah Ta'ala while
being engrossed in the worldly life.

They remained in solitude while being in the
company of people.

It is narrated in *Bukhari* and *Muslim* that a person who has three habits, through its *Barkat* will taste the sweetness of *Imaan*:

- 1- He in whose heart Allah and Rasulallah (صلی اللہ علیہ وسلم) are more beloved than the whole universe.
- 2- He who loves someone for the sake of Allah.
- 3- He who abhors returning to disbelief after he has brought faith, more than being thrown in the fire.

To love someone for the sake of Allah Ta'ala is a great means of attaining death on *Imaan* and obviously a person can only attain this love by having love for the friends of Allah.

Mullah Ali Qari (رحمة الله عليه) mentions in (*Mirqaat Vol. 5, pg. 74*) that once the sweetness of *Imaan* enters the heart it will never depart. (It is a royal gift from Allah Ta'ala which will never be taken back).

Thus death on *Imaan* is linked to the acquisition of the sweetness of *Imaan*, which is due to the love one possess for the friends of Allah.

FIVE CONDITIONS TO GAIN THE LOVE OF ALLAH TA'ALA

Mullah Ali Qari (رحمة الله عليه) says a person will attain a sincere love of Allah Ta'ala when:

لا يحبهُ لغرضٍ ولا عوضٍ ولا عرضٍ ولا
يشوب محبتهُ حظ دنيوي ولا امر بشري

- 1- One's love should not be for any ulterior motive.
- 2- It should not be for any compensation.
- 3- It should not be for any material gain.
- 4- It should not be for any worldly pleasure.
- 5- It should be free from carnal desires.

(*Mirqaat Vol. 1, pg. 75*)

FIVE SIGNS OF THE SWEETNESS OF IMAAN

- 1- استلذاذ الطاعات
One derives pleasure in one's Ibaadat
- 2- ايثارها على جميع الشهوات
One prefers obedience to Allah over one's carnal desires.
- 3- تحمل المشاق في مرضاة الله
To please Allah, one bears all difficulties.
- 4- تجرع المرارات في المصيبات
One exercises patience in the face of hardship.
- 5- الرضاء بالقضاء في جميع الحالات
One is happy at all times with whatever Allah has pre-destined.

It is narrated in *Mahaseni Islam*, (a lecture delivered by *Hazrat Thanwi* (رحمة الله عليه) that when Hindu Ariyans started the movement of converting Muslims to Hindu religion, those who were ever affiliated with the *Ahlullah* (friends of Allah) disappointed the Hindus greatly. Someone said in Kanpur in the same context, that he would beat severely anyone who said anything against Islam. Don't they know that I am the *Mureed* of *Hazrat Gangohi*!

In the Arya center of Dehli it was reported that the Aryans could not affect those who were affiliated with *Ahlullah* (friends of Allah).

یک زمانہ صحبے با اولیاء
بہتر از صد سالہ طاعت بے ریا

To spend one moment in the company of a Wali of Allah is better than a hundred years of accepted Nafl Ibaadat.

Hakeem-ul-Ummat Hazrat Thanwi (رحمۃ اللہ علیہ) explains this that by spending time with the *Auliya Allah*, one's *Imaan* becomes so strong that it is unlikely for one to leave the fold of Islaam. He could commit a sin, but would never leave Islaam and become renegade. On the other hand, shaytaan worshipped for thousands of years, but his worship could not save him from becoming rejected. For it is obvious that the thing that saves one from becoming renegade would definitely be better than thousand years of (*Ibaadat*). All thanks are due to Allah Ta'ala Who made it possible to finish the seven prescriptions for death with *Imaan*. May Allah Ta'ala give us all the ability to practice them. I request the readers of this booklet to pray for me that Allah Ta'ala through His Mercy, bless me with steadfastness on *Deen* and death on *Imaan*.

Compiler

(Hakeem Muhammad Akhtar)

Afaa Allah Ta'ala Anho

Gulshan Iqbal Karachi

DUA FOR ISTIKHAARAH

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ
وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ
أَمْرِي فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ
كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي
وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي
الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

Trans: "O Allah! I ask You the good through Your knowledge and I ask You to grant me ability through Your power, and beg out of Your infinite bounty. Surely, You have power and I have none. You are the Great Knower of all things. O Allah! If, in Your knowledge, this matter be good for my Deen, for my livelihood and for the consequences of my affairs, then ordain it for me and make it easy for me and bless me therein. But if, in Your knowledge this matter be harmful for my Deen, for my livelihood and for the consequences of my affairs, then turn it away from me and ordain for me the good wherever it be and cause me to be pleased therewith."

Note: While reciting this *Dua*, on reaching the underlined words, هَذَا الْأَمْرَ one should think of one's problem. It is desirable that the *Istikharah* be performed seven times. If one is still in doubt, he should continue to perform *Istikharah* for seven days. If the matter is urgent, this *Dua* should be read seven times, once after every two *rakaats*.

Allama Shaami (رحمة الله عليه) has mentioned a narration reported by *Hazrat Anas* (رضى الله عنه) that it is desirable that the *Istikharah* be performed seven times. And if time does not permit, then perform two *rakaats* of *Nafil Salaat* seven times in one gathering and thereafter recite this *dua*.

SALAAH OF REPENTANCE

If one broke or disobeyed any of the commandments of Allah, one should perform two *rakaats* of *Nafil Salaat*, and with a lot of regret and sorrow and tears, ask for forgiveness from Allah.

It comes in a *hadith* that if one cannot cry, one should imitate a crying person. One must make a firm intention never to repeat the sin again. *Insha-Allah*, with the grace of Allah Ta'ala, he will be forgiven.

WARNING: *Sheikh-ul-Hadith, Hazrat Sheikh Zakariyya* (رحمة الله عليه) quotes *Hazrat Faqeeh Abu Laith Samarqandi* (رحمة الله عليه) as saying that it is necessary to recite the *kalimah* " لَا إِلَهَ إِلَّا اللَّهُ " in abundance, and to continuously abstain from sin. Many Muslims lost their *Imaan* at the time of death due to evils of sins.

During the time of Nabi (صلى الله عليه) a *Sahabi* who was on his deathbed was unable to recite the *kalimah*. Rasulallah (صلى الله عليه) enquired from him as to the reason. He replied that it seems as if there is a lock on his heart. It was established that his mother was unhappy with him because he used to ill-treat her. Nabi (صلى الله عليه) called the mother and asked her if she would intercede on behalf of her son if it was said that her son would be thrown in the fire. She replied in the affirmative. Rasulallah (صلى الله عليه) commanded her to forgive her son. No sooner had she done so, the son started the *kalimah*.

It is mentioned in a *hadith* that the person who recites the *kalimah* لَا إِلَهَ إِلَّا اللَّهُ with sincerity shall enter *Jannah*. Upon enquiry as to what was meant by sincerity, Nabi (صلى الله عليه) said:

"To abstain from that which Allah has prohibited."

Therefore, if a person dies without making *Taubah*, he will first be punished before entering *Jannah*, unless Allah forgives him through His Mercy.

INCIDENT: Recently a person who was on his deathbed and would utter every word but he could not utter the word "*Taubah*" and he died in this condition. This was because he used to continuously commit sins without making *Taubah*. This is the evil effect of sins.

EXTRAORDINARY WAZIFAA

Hazrat Abu Ayub Ansari (رضي الله عنه) narrated that when *Surah Fateha*, *Aayatul Kursi*, *Shahidallah* and *Allahumma Maalikal Mulk* were revealed, they clung to the Throne of Allah and said: "Are You going to reveal us to such people who are full of sins?" Allah Ta'ala said to them: "By the oath of My Grandeur and Magnificence, whosoever recite you after every *Fardh Salaah*, We will forgive them and We will grant them a place in *Jannatul Firdous*. And We will look at them 70 times daily with gaze of mercy, and We will fulfil 70 of their needs, the least of which is forgiveness

Note: In some narrations, it is mentioned that the reader of this *wazifaa* will be given victory over his enemies. (*Ruhul Ma'aani*, Vol.3, pg.106)



SURAH FATEHA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَلِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

AAYATUL KURSI

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ
وَلَا نَوْمٌ ۗ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

SHAHIDALLAH

شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ
قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۗ
إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْأَسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ
أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَ الْعِلْمَ بَغْيًا بَيْنَهُمْ ۗ
وَمَنْ يَكْفُرْ بآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

ALLAHUMMA MAALIKAL MULK

اللَّهُمَّ مَا لِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ
وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ
مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ۗ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ۗ

میری بے تابی دل میں انہیں کا جذب پنہاں ہے
میرا نالہ انہیں کے لطف کا ممنون احسان ہے

عَارِضَاتُ الْبَيْتِ مِنَ الْأَشْهُمِ مُحَمَّدٌ أَحْسَنُ مِنْ سَائِرِهِمْ

تَمَّتْ بِالْخَيْرِ
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ ؕ



مومن جو قدس کھنپاتے نبی ہو
ہو زیور قدم آج بھی عالم کا نورینہ
مژندت نبوی کی کمرے پیری منت
طوقال سے نکل جائیگا پھر ارکان بیفیدہ

عَارِضَاتُ الْبَيْتِ مِنَ الْأَشْهُمِ مُحَمَّدٌ أَحْسَنُ مِنْ سَائِرِهِمْ

تَمَّتْ بِالْخَيْرِ
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ ؕ

